1: Meek E, G-5 (1925-1930) 1931
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Teeth are not filed or chipped, and there is no piercing of the nasal septum. But women wear lip and ear ornaments. The lips are pierced with a needle at about the age of seven, and a lip plug is inserted, fashioned from the thorn of the *fasakwari* tree. It is a cylindrical disc with a flange. The front of the disc is hollowed out and a bead inserted. The discs of grown-up women are about the size of a shilling. The ears are pierced at the age of five and rings of tin inserted. Men also wear earrings in the left ear, but among some families (e.g. the Bobai family of Fakan) earrings are taboo for some reason I was unable to discover.

Men and women both wear iron rings and girdles of brass wire of European manufacture. Bracelets of brass and iron are also worn by both sexes. Women and lads frequently, especially for dances, streak their faces with a black pigment obtained from the dried seeds of an acacia tree. Women also smear their bodies with red earth mixed with mahogany oil. The earth is obtained in a river bed and is reduced to a powder by being burned in a fire of dried cow's dung. The red earth may be a means of protecting the body from the actinic rays of the sun, but it appears also to have some religious significance, as warriors in former times were wont to streak with red earth their faces and also the heads of captured enemies.

All men of the Katab now wear small cloth loin-coverings, the flap passing through the legs from front to rear. But in former times the triangular loin-cloth covering was the rule. Important men also, nowadays, wear a cloth thrown round the body and over the left shoulder. Many, too, wear gowns. For priests the use of cloth is taboo. They wear a triangular loin-covering of leather and over the shoulders a cape of cob-skin, the skin of the animal's forelegs being sewn together to serve as fasteners. The inside of the skin is cured with acacia leaves, the use of wood ashes and paw-paw leaves being avoided in order that the outside hair may be left intact. This was the pristine clothing for all males, and it is noteworthy that even to this day, among the Kagoro, no one may enter a religious shrine wearing garments made of cloth. In wet weather men wear head and shoulder coverings of plaited grass. Girls go about nude until the age of five, and then, up to the age of ten, affect a small apron of cowry shells which jingle with every

1: Meek E, G-5 (1925-1930) 1931
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PLATE 7

KATAB GIRLS AND YOUTHS DANCING

TATTOOING

[face p. 55

1: Meek E, G-5 (1925-1930) 1931
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movement. Later, and until puberty, they discard these in favour of a girdle of thin plaited grass which is tied round the waist, the loose ends being passed between the legs from front to back and made fast at the back by being passed underneath the girdle. Married women wear on the buttocks the peculiar circular plaited tray-like adornment, resembling an inverted mushroom, which is known as the *oyam*,[1] and is characteristic of the Katab, Kachichere, Kagoro, Ataka, Kaje, Jaba, and the Ikulu section of the Kadara tribe. It is kept in position by a string passed round the waist. It is frequently smeared with red oil, and the edges may be adorned with white beads. It would appear that the *oyam* has undergone considerable evolution in recent times, and that originally it consisted of the stalk only. A small tray was then superimposed, and this has grown during the last twenty years from a diameter of six inches to twelve or even eighteen inches. The reason assigned for this change of feminine fashions is that nowadays there is no war and women do not have to run away. In war time a large *oyam* would have been an encumbrance! It is certainly an encumbrance to-day, as it has to be pushed on one side on sitting down. The original *oyam* may have had some phallic significance, but is more probably an ornate development of the ordinary buttock-covering of grass or leaves, the primary object of which is to secure decency while bending at work in the fields. An apron of leaves may be worn underneath the *oyam*, and an apron of leaves is always worn over the pubes. The leaves are changed every day, and sometimes twice a day. Katab women after giving birth tie up the abdomen with strings of rolled palm leaves. The intention is to prevent distension of the abdomen, and the custom is therefore similar to that commonly followed in Europe to-day. At night a man sleeps in his loin-covering. Women and children sleep nude. The husband may cover himself and his wife with a cloth; but, as there is always a wood fire burning through the night and the houses are designed so as to afford complete protection from the weather, blankets are not required.

Tribal Marks.—The Katab, Kagoro, Morwa, Kaje, Ikulu, and Kamantam all affect the same design of tribal markings, which are approximately as follows:—

[1] Sometimes pronounced *oyam*.

1: Meek E, G-5 (1925-1930) 1931
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(1) Male

FOREHEAD = 21 on one half
20 on the other
CHEEK = 9 on each side
JAW = 24 on each side

(2) Female

FOREHEAD = 33 on one half
32 on the other
CHEEK = 17 on each side
JAW = 26 on each side

I was unable to discover where these markings originated. The Kaje are regarded as the most skilful markers. The incisions are made with a knife shaped thus :—

After the incisions have been made, the blood is washed off and a powder of bamboo charcoal is rubbed in. Later, mahogany grease or ground-nut oil is smeared over the cuts. Lads receive their marks, which are nowadays considered to be merely a form of adornment, some years after they have begun to engage in agricultural work. Youths were formerly jeered at if they had no tribal marks, but nowadays boys commonly refuse to be marked, and many parents have come to regard the possession of tribal marks as a handicap under modern conditions. Girls are scarified with triangular designs on the anterior part of the body. These marks appear to be connected with nubility as

1: Meek E, G-5 (1925-1930) 1931
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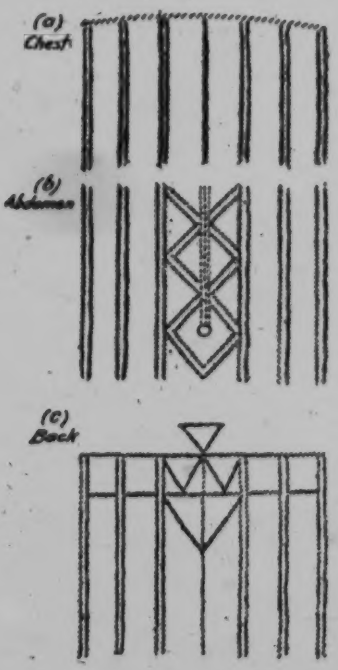
they are incised shortly before the girl goes to her husband. The facial and posterior marks are not incised until after she has taken up her abode in the husband's home. The commonest design used is as follows :—



N.B.—Designs of the above type are common throughout Africa. For example, M. Junod in describing the body marks of Baronga women (S. Africa) says : "On the anterior part of the body four triangles are drawn under the breast leaving a square place of which the navel occupies the exact middle." And again : "The patterns are triangular, the upper triangles meeting with the lower ones at their apex."

Musical Instruments, etc.—Of musical instruments there is no great variety. The commonest is a valve instrument of the oboe type, made of guinea-corn stalk and played by boys and young men in the fields. On festal occasions music is provided by bands consisting of drums and antelope horns. The horns may be lengthened by the addition of a calabash tube. The

1: Meek E, G-5 (1925-1930) 1931
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ascribed to witchcraft, and those who die of smallpox are believed to have been witches. Indeed, if a man is assailed by small-pox a bundle of grass is brought to him and he is asked to count out the number of those whom he has devoured. A full confession may save his life, but if he dies his guilt is proved, and his body is taken out of the hut by a hole made in the wall, his eyes are pierced (so that his disembodied spirit may never again be able to see anyone on whom he may fix his spells), and his corpse is buried without ceremony and without the customary lamentations. Most towns have their own leech (*obo*). The patient pays the cost of the medicine, and if he recovers bestows a gift on the leech. Cupping is practised in cases of fever; also inoculation for small-pox, the fluid being taken from the pustules of a man suffering from a mild attack and transfused into the blood of a healthy man, by means of a scratch made with a razor. For toothache wild olive oil is placed in the hollow of the decayed tooth. A red hot arrow is then inserted, and the tooth is split into pieces, which are extracted one by one. The Katab do not follow the Hausa custom of slitting the gums of a child. But the uvula is snipped off on naming day with the object of preventing attacks of quinsy or tonsilitis.

Death.—On the occurrence of death the women of the household give way to tears and lamentation, and men may also be seen weeping. All relatives are immediately informed, and messengers are dispatched to summon distant relatives such as the married sister of the deceased. The death of a chief (by chief is meant civil and not religious chief) is, however, kept secret for a period of seven days, none but the closest senior relatives, the grave-diggers, and the priests of Elenowum and Obwai being informed. Interment follows as soon as possible—in the evening if the deceased had died in the morning, in the morning if he had died during the previous evening. But a chief is always buried at night, for no one but those whose duty it is to bury him may look on his corpse. The body, covered with a cloth jumper, is wrapped in a mat of plaited palm fronds. (But a chief is buried in a gown.) Burial is, for commoners and chief, in the compound, and a fresh grave is used for each body. Old men and chiefs are buried underneath the entrance hut of the compound. Those who die of smallpox are denied burial rites, the corpse being wrapped in a mat and deposited in the bush.

KAGORO WOMAN

KAGORO CHILDREN

1: Meek E, G-5 (1925-1930) 1931
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2: Gunn E-4 (no date) 1956 FF38 Katab FF38

Women of all sections of the Katab tribe also wear a stud or plug (about half-an-inch in diameter and length) in the upper lip. This is not an uncommon feature in Nigeria, but is not found among immediately adjacent peoples, so far as can be determined, and so effectively sets off members of the Katab Group from their neighbours all around.

As distinctive as the *oyam*, though surprisingly neglected by Meek in his definition of the Katab culture-complex, is the massive head-board or tray on which women of the Katab Group carry their loads: this is of unusual size, often a yard long and half as wide, and ovoid (or an elongated octagon) in shape: it is carved of a light-weight wood, flat, with a low rim, sometimes decorated with incised geometrical (rarely, stylized but realistic animal) figures, and invariably stained with red ochre. Meek notes that among the Katab proper a mother delivers her child on her head-board which "thereafter bears a semi-sacred character." The precise distribution of this article cannot be determined, but it does not appear to be used outside the area now occupied by the Katab Group.[7]

The dress of men of the Katab Group does not seem to be distinctive in any particular detail. The traditional garb appears to have been a skin loin-covering, and elders were distinguished by a skin across the shoulders. To-day, cloth is commonly used in place of skin; Hausa-Fulani caps, particularly the *fula*, and gowns, even the *riga*, may be worn by elders in civil occupations. But the priests maintain traditional styles, and all cloth is cast off at religious observances. There is some evidence that certain members of the Group,[8] if not all, wear the penis-sheath—an item virtually universal among tribes immediately to the east and south, in Plateau Province, though apparently not found in historic times westward in Nigeria.

Tribal marks of the same pattern are worn by Katab proper, Ataka, Ikulu, Kagoro, Kaje, Kamantan, and Moroa: for a man, these consist of 41 vertical scars across the forehead, nine on each cheek, and a fringe of 24 tiny cuts along the edge of the jaw; they are similar for a woman, but number 55, 17, and 26 respectively. In addition women receive intricate markings on chest, abdomen, and back. According to Meek (1931) "boys commonly refuse to be marked" to-day; the position as regards women is not clearly stated, but adult women attending the Kafanchan market in 1949–50 with very few exceptions had the markings described. There is no clear information regarding the markings used, if any, by Jaba, Kachichere, Kagoma, and Kaninkon. Early investigators ascribe the invention of these marks to the Katab proper.

(iv) *Social Organization; Marriage Customs*

Katab practices do not clearly distinguish the members of the Group from certain of their neighbours (especially the peoples of the Kauru hills, the Chawai, Irigwe, Kadara, even—according to D. A. Percival—the Shuwalbe and Buli tribes of Fulani in the area, among others); but the practices outlined below are apparently universal among members of the Group, with the possible exception of Kaninkon, about whom no information is available.

(*a*) *Secondary Marriage Constituting Serial Polyandry:* A virgin goes to live as a wife with a man who has made customary payments and performed farm-labour for her parents. After a period fixed by public opinion as decorous, she may leave her first (primary) husband to live with another man, who has secretly won her favour and secured by payments to her parents rights over children which she may bear him: she is, thus, his wife in every sense, but her primary marriage has not been dissolved, and she may, in due course, return to her primary husband. In theory, she may add indefinitely to the number of her husbands, circulating among them, living with each in turn for as long as she chooses (but never less than the fixed period); in practice, however, the number is usually small, and a woman may

[7] Wooden head-trays are used elsewhere, most notably by near neighbours of the Katab peoples on the High Plateau, but patterns differ radically from the Katab.

[8] Namely, Katab proper, according to Meek in *Northern Tribes*, though he fails to mention the subject in *Tribal Studies*, Moroa, according to Temple, and Kaje, according to Reynolds.

but subsequently spends three or four months " in her own home " (presumably her paternal compound? In societies where secondary marriage is common, a special connection with the mother, wherever she may reside, is usual, however).

According to Meek, co-wives of the father's mother attend the birth. The umbilical cord is severed with a razor, and was formerly planted with a seed yam which, when mature, was fed to the child: current practice is not stated. The placenta is casually buried " at the back of the house "; no beliefs are attached to it, according to Meek, but his diagram of a Katab compound shows that the mother's " bean-garden " lies at the back of her house. It was stated in 1921 that boys are circumcised at birth, but Meek does not mention circumcision.

Naming, usually a more or less casual matter, is performed two days after birth. If the mother has lost a number of children, the *elenowum* (presumably of the father's lineage) may at this time preside over ceremonial beer-drinking with prayers. Every child's uvula is clipped on the naming day.

According to Meek, the first child is taken when two months old to the home of the wife's parents who, after an interval of a month, summon the husband and hold a feast. " Prayers are offered for the child's welfare by the wife's father or brother, who then delivers him back to the husband, saying, ' Take this child in full payment of the labour which you [when a suitor] expended on my farm.' The second child has to be redeemed, at the present day, by a money payment of seven shillings, which is regarded as compensation to the wife's parents for expenditure incurred on her . . . trousseau. If the payments were not made the wife's parents could retain the child. . . " Meek does not indicate how the time of this ceremonial fits in with the return of the wife to her parents' compound for a period of months, as already described.

During the period of lactation it is common practice for a mother to cover her entire body and head with red ochre, to improve her supply of milk. Until the child is weaned, intercourse between mother and father is prohibited, this period lasting up to three years. Boys sleep in their mother's hut till they are five years of age, girls until they marry.

Meek writes of " adoption " among the Katab, which might be described more accurately as " sharing " or " lending " children, " to a respected paternal relative who has fewer children . . . or requires an additional worker on his farm. Male children are not handed over to a maternal relative in this way; but . . . a man has to ransom his second child [of whichever sex] by a money payment to his wife's parents. Female children are, however, sometimes handed over to the mother's parents; but when such children marry, the mother's parents are not entitled to receive the bride-price."

Initiation

There appears to be no record of circumcision among Katab proper. Tribal initiation, according to Meek, takes the form of initiation into the public cult of *obwai*,[24] associated apparently with the private ancestral cult, but there are no elaborate initiation rites. Children, presumably boys only, of four to eight years are taken to the *obwai* hut, warned to be obedient to their parents and given food. The short ceremony ends with a form of baptism in a stream, the smearing of the boys' heads with mahogany oil, and a feast in the village. Though it is not made clear, this initiation no doubt occurs at the appearance of the *obwai*. It appears that no personal insignia are issued to the individual, at this time, at least (contrast Kaje, p. 112 below).

Boys receive their facial markings later, " some years after they have begun to engage in agricultural work." Girls receive their markings in connection with their primary marriage (see below), probably at much the same age as boys, since girls marry very young. Marking is apparently done individually and without particular rites or ceremonies.

[24] See below, p. 79.

According to
Temple, twins are considered lucky. An " unsound " child was drowned, at about the age of four years, " or sometimes later." Children are suckled two years, according to Tremearne, during which time the wife lives apart from her husband: during this period, in the case of the first-born of any union (see *Marriage*, below), the mother resides in her parents' compound, according to Smith; and after its termination, towards the end of the dry season, she prepares beer for the annual *obwai* rites of her father's clan (see *Burial* and *Religious Beliefs*, below).

Initiation

Boys are circumcised at about the age of eight years—whether or not ritually or in groups is not indicated. At about 10 years, apparently in groups, they are initiated into the *obwai* cult: according to Smith, each clan has its own *obwai* priest and shrine; whether any attempt is made to co-ordinate the initiation rites held by the different clans is not stated. Temple describes the initiation rites as follows (after Tremearne): " [The boys] are first shaved, greased and beaten, and are then taken to the sacred grove, but they may not yet drink with the men. They leave the grove and dance all night, and dancing and drinking goes on for another seven days, when they return to their houses, but they may not speak to a woman till another seven days have elapsed." During the course of their detention, the boys are told that *obwai* is a secret invention to discipline women, according to Smith. Revealing this secret to women was punished with death or banishment before Administration, and is still discouraged, though Smith states that " in 20th century conditions [*obwai*] does not command awe among initiated males, and has lost some former functions."

According to Temple: " The tribal marks are the same for both sexes and are inflicted at certain epochs in their lives—the boys have their foreheads scarified when they are able to hoe. A girl has her chest and back marked on reaching marriageable age. . . ."

As already indicated, there is said to have been no special mark to identify a man who had taken a head, but, according to Tremearne, a man " was not supposed to have attained to the full dignity of manhood until he had killed someone " (see p. 96, above).

Marriage

Smith's analysis of Kagoro marriage is the most detailed available for peoples treated in this volume. An adaptation of his more complete account follows.

In general, marriage among Kagoro conforms very closely to Meek's description of the institution among Katab. Basically, marriage is virilocal, though a couple may share the husband's father's or husband's mother's brother's compound. Polygyny is permitted, that is, a man may support several wives in his compound simultaneously; a woman may have several husbands simultaneously, in fact, but her several husbands always maintain separate compounds in different villages, and there she " visits " them.[84] Marriage contracts may be classified as follows:

(1) Primary: bride is unmarried.[85]

(2) Secondary: bride has been previously married to any man other than (i) a fellow clansman or (ii) one in the *niendi* relationship.[86]

(*a*) By betrothal.

(*b*) By capture.

[84] Smith rejects the term *polyandry* as applying among Kagoro: however, *serial polyandry* seems to this investigator useful and meaningful in this situation, if it is made clear that divorce is not implicit in the term.

[85] *N.B.*, traditionally, no such thing as divorce existed among Kagoro.

[86] As regards marriage in general, relations between Kagoro clans (*kwai*) are classified as *niendi*, or as *nendwang*: a man takes his primary wife or wives from among the previously unmarried girls of clans that are traditionally in the *niendi* relationship with his own clan; he takes secondary wives from among the *wives* of men of clans in the *nendwang* relationship with his own clan and living in another village. (Close examination of Smith's report does not reveal whether women born into the same clan as his own primary wife, when married to men of clans *nendwang* with respect to the man's own clan, are excepted.)

2: Gunn E-4 (no date) 1956 FF38 Katab FF38
Jaba

SOCIAL STRUCTURE: LOCAL ORGANS OF AUTHORITY

631 At the time of the transfer of Jaba District from Jema'a Division to Zaria Province, in 1934, it was stated that the District comprised "27 villages[128] whose heads are directly responsible to the Pop Ham [chief of Jaba]," a situation comparable to that seen in Moroa; a current list of Village-areas was not accessible in Zaria, but various reports suggest the possibility that a smaller number has emerged in recent years as a result of reorganization.

621 According to Meek, the village constitutes the group within which a man may not seek a secondary wife. He indicates that there are further administrative and social sub-divisions, "wards" (=hamlets? cf. Kagoro, farther above), these being 582 exogamous as well as local groupings; but Cole stresses the fact that "kindreds" (that is, kinship groupings of the largest scale) are dispersed among two or more villages (perhaps sometimes not even contiguous), as a general rule.

621 A report made in 1933 by Barnicot states that in Kachia District Jaba are divided into five "clans" and "six Village-areas." In 1949 Cole gives five Village-areas, each equated with a "kindred." What order of kinship grouping the hamlet constitutes in Kachia is not known.

In Kagarko District, Jaba are found in three Village-areas dominated by other tribal groups; in Yeskwa they are settled with Yeskwa in two Village-areas. In Kagoma-Yeskwa District of Jema'a Emirate (Plateau Province), Kano, Kirti, and Kusan are currently identified by Administration as Jaba; they are separated from Jaba District of Zaria by Kagoma tribal settlement, and it is noteworthy that until 1934, at least, and possibly even more recently, these same villages were labelled Kagoma by all investigators.

692 A Jaba tribal court was organized in Jaba District in 1935, and appears to have been designed to serve the entire Jaba community of Zaria Province, both in and out of the Emirate; but data from Kachia District indicate that Jaba there may have recourse to the local Native Court (Kadara-Kuturmi), on which elders representing all clans of Kachia Jaba sit. On the other hand, decisions taken in Jema'a Emirate with respect to Jaba there are known to have been reversed in conformity with advice given by Pop Ham.

LIFE CYCLE

Birth

775 According to Temple, "the Jaba believe that the souls of the dead can enter the womb of a living woman and be reborn" (but see also *Religious Beliefs*, below). 844 At birth the mother and child are bathed in cold water. On the fourth day the child 553 is taken from its mother's hut and named (by the father if a boy, the mother if a girl) in the presence of the women of the compound. Twins, however, are not named till the seventh day, when elders of the village—and so, presumably, of the large-scale kinship unit—meet to perform the ceremony and partake of a feast provided by the father.

584 Temple states that a girl is betrothed at birth, claimed by right by the first eligible man to see her (cf. Katab and Kaje).

Initiation

● [304] 881 It is not stated whether circumcision is in fact a practice of Jaba: Meek states only that "initiation rites . . . have no connection with circumcision." Initiation of boys takes place between their ninth and eleventh years. A boy's maternal uncle acts as his sponsor, providing "the preliminary fee of one chicken": Meek fails to indicate, however, whether initiation in effect unites the tribe, at Kwoi, perhaps, or

[128] A total of 27 villages in the District is listed in the Village Directory of the 1931 Census; three of these are recognized by Administration as Lungu. The largest are: Chori (2,219), Kwai (Kwoi) (3,700), Nok (1,000), Samban Gida (1,043).

3:Temple G-4 (no date)1922 FF38 Katab FF38
Kagoro

342 a hollow groove where a mat or shield might be fixed. Within the hall is a bigger apartment, with a mud shelf over the inner doorway, and with a low wooden bed of palm fronds or bamboo on either side—one for the wife, the other for her family. The inner walls are only some three or four feet high and are either made of red mud or mud blackened with charcoal. Sticks or horns are stuck in them as pegs and the women use low wooden stools. Another double doorway leads to an inner chamber, which is much higher and contains a mud granary on little legs. There is a circular passage-way round this, which is sometimes ceilinged and above which is an attic. The granary is always to the south and the roof is supported by bamboo poles; an egg or bottle is commonly put at the apex for luck. From the outside the huts appear to be round in shape, with the addition of the low oblong verandah roof. The floors, and sometimes the whole compound, are trampled hard, and bits of shard or even cowries are added for ornament. Outside the entrance palm logs, some six feet in length, are let into the ground perpendicularly, and are used as palaver centres.

[352] [477] [351]

142 The Kagoro are small in stature, the men slim and well built, the women ungainly. As a race they are debased by excessive drinking. Their heads are somewhat conical in shape, as infants' heads are massaged to prevent their becoming broad, like those of load-carriers whom they despise.

[273] [356] [482]

302 Women have their heads shaved from the time they are six years old, and at the age of seven or eight their lips are pierced 304 for the reception of small wooden plugs about one inch in diameter and three-quarters of an inch in depth. These are, however, not universally worn. Young girls wear a loose girdle of native 291 string, which is exchanged for a bunch of leaves in front and a thick stem of plaited palm fibre with a broad base behind, hung from two strings. This is a symbol of marriage, though very old women may discard it in favour of leaves. Widows are obliged to exchange it for leaves during the period of mourning, which lasts from ten to sixty days, when they must also allow their hair to grow and plaster their bodies with red earth and grease.

[765]

301 Beads and horse-hair are made into necklaces, beads and beans into finger-rings. Open brass bracelets and ear-rings of blue glass beads, string or sticks, are worn by both sexes, the latter only in a man's left ear. Old women sometimes wear an iron band round the calf of the leg, while men wear light iron chains round their necks and waists, especially when they are courting.

302 Both sexes smear their bodies with red earth, and for feasts men habitually coat their legs with it to the knee, while women add a black stripe an inch wide from forehead to navel, and sometimes an additional narrow line on both sides. These lines may

3: Temple G-4 (no date)1922 FF38 Katab FF38 Kagoro

be divided into three, but otherwise there is no variation. The pigment used is from the unripe kernel of the gaude (*Gardenia thumbergia*). The face is, moreover, ornamented with beads, tin or coloured earth. They seldom wash, if ever. Men wear triangular tanned leather loin-coverings, or a skin which hangs from one shoulder to the back of the knee, the front legs being tied together loosely so that its owner may easily shift it to protect the exposed side of his body. This is usually made of goat-skin on which the hair is left. Hats made of plaited palm-fibres are also frequently worn. A cape made of palm leaves is used by both sexes as a protection against rain. None but Chiefs under Government wear cloth, and these have Haussa tobes.

Youths generally shave their heads, except for a broad ridge of hair from the forehead to the nape of the neck. No shaving is done during harvest time, but at other seasons the men from time to time shave off their moustaches, but usually wear a beard.

The tribal marks are the same for both sexes and are inflicted at certain epochs in their lives—the boys have their foreheads scarified when they are able to hoe. A girl has her chest and back marked on reaching marriageable age, and her forehead when she goes to her husband. In old days the marks consisted of irregular cuts on the forehead only, but two generations ago a skilful Katab operator invented a pattern which has been adopted by Kagoro, Attaka, Moroa and Kajji, as well as by his own people. It consists of numerous short perpendicular cuts along the forehead from ear to ear, and thirteen or more long slanting lines on each cheek from ear to chin. The incisions are painted with soot.

The customs of the above-mentioned neighbouring tribes have many points of similarity, and the language of the Kagoro is similar to that of the Attakka and Moroa, and resembles that of the Katab and Kajji. Haussa is spoken by a few individuals only.

It has been suggested that, in common with the Attakka, the Kagoro own Bauchi as their country of origin, that a long while ago they migrated to Nimbia—in South Nassarawa—and thence to their present location. In matters of dress, tribal marks, architecture, customs and language they show, however, obvious affinity to the Katab and Kajji tribes in the north-west, who trace their migrations from the north.

They have always retained their independence, though they suffered defeats at the hands of the Kajji and from the Filane of Jemaa. They would, however, probably have been conquered by the latter had not a Filane mallam foreseen in a dream that whoever should subjugate them would die.

3: Temple G-4 (no date)1922 FF38 Katab FF38
Kagoro

When they are about ten years old boys are initiated in these mysteries. They are first shaved, greased and beaten, and are then taken to the sacred grove, but they may not yet drink with the men. They leave the grove and dance all night, and dancing and drinking goes on for another seven days, when they return to their houses, but they may not speak to a woman till another seven days have elapsed. 852

They do not marry until they are sixteen or eighteen years of age, their brides being three or four years younger. The procedure is for the suitor to give the girl's father from four to ten thousand cowries when he proposes. If he is accepted he adds one hoe, one goat, one dog and the flesh of another goat to the gift—an average example which varies according to the wealth of the contracting parties. Beer is prepared by his people, and taken on the wedding day to the bride's house, where drinking goes on for from one to ten days. On the first day the mother takes her daughter to the young man's house for a brief visit, and receives a complimentary present of 2,000 cowries or a hoe—later he comes to her house—and on the second day he takes his wife to his own house where she remains. There is intermarriage between certain tribes, *i.e.*, the Attakka, Moroa, Kaje and Katab, but a Kagoro man will prefer a maiden of his own or of the Attakka tribe, because the others refuse to clear grass for the farms. A virgin may only marry during the wet season, after the seed has been sown. At the end of the millet farming she puts on her married woman's costume and her husband celebrates the occasion by killing a dog and eating its head, liver, entrails and legs, while he gives the neck to those that helped him in courtship, and the remainder to his father-in-law. The blood of slaughtered beasts is always eaten, cooked with fat. If the wife is considered satisfactory her husband gives her mother another present. A girl has the right of refusal and can obtain a divorce, subject to her father's consent, for he retains the legal power to persuade her to go back to her husband, to leave him, or to marry her to someone else. He also has the right of possession over her children, unless her husband redeems them by payment of three goats each. This practice has been put down by the British Government. 582 585 [591] [252] [586]

Children are suckled for two or three years. Boys are named by their father and are circumcised, a very old custom. If a child proves unsound before it is about four years old, or sometimes later, it is thought to be a snake and may be thrown into water. Twins are considered very lucky. 862 304 553 845 847

A man's first wife has authority over subsequent wives and may even beat them, a right so fully recognised that, if these latter forget themselves so far as to retaliate, their parents give her beer. The women all eat together, helping themselves with their right hands, for men alone are allowed the use of spoons. 595 [264]

3:Temple G-4 (no date)1922 FF38 Katab FF38

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KATAB.

101 161 The Katab are situated in the Kauru District in the south-west of Zaria Emirate, where they occupy an area of some 200 square miles with a population of 5,000; they have also one township over the border in Nassarawa Province.

101 619 304 They are probably indigenous to their district. They show a certain affinity to the Kagoro and kindred tribes, who have adopted the Katab tribal marks, invented only two generations ago by a skilful operator, which consist of numerous short perpendicular cuts along the forehead from ear to ear and thirteen or more long slanting lines on each cheek from ear to chin. The incisions are painted with soot.

197 Their language, too, resembles that of the Kagoro, Kaje, Attakka and Moroa, and their customs are similar.

291 301 302 304 The women wear a bunch of leaves in front, and a conical shaped piece of bamboo, covered with string and decorated with beads and brass behind. They place wooden plugs in their upper and lower lips and shave their heads.

241 694 852 The Katab are good agriculturalists and breed a considerable quantity of live-stock. They are great highwaymen, and the first drop of water that an infant drinks is stolen, that he may be thus early initiated in the craft.

771 823 They are a pagan people, with belief in sorcery. There is a rock named Dutsin Kerrima in Nassarawa Province, which they declare becomes luminous every Sunday and Friday night, when white cattle are seen on the summit, herded by a white Filane girl.

727 273 They are head hunters and drink heavily.